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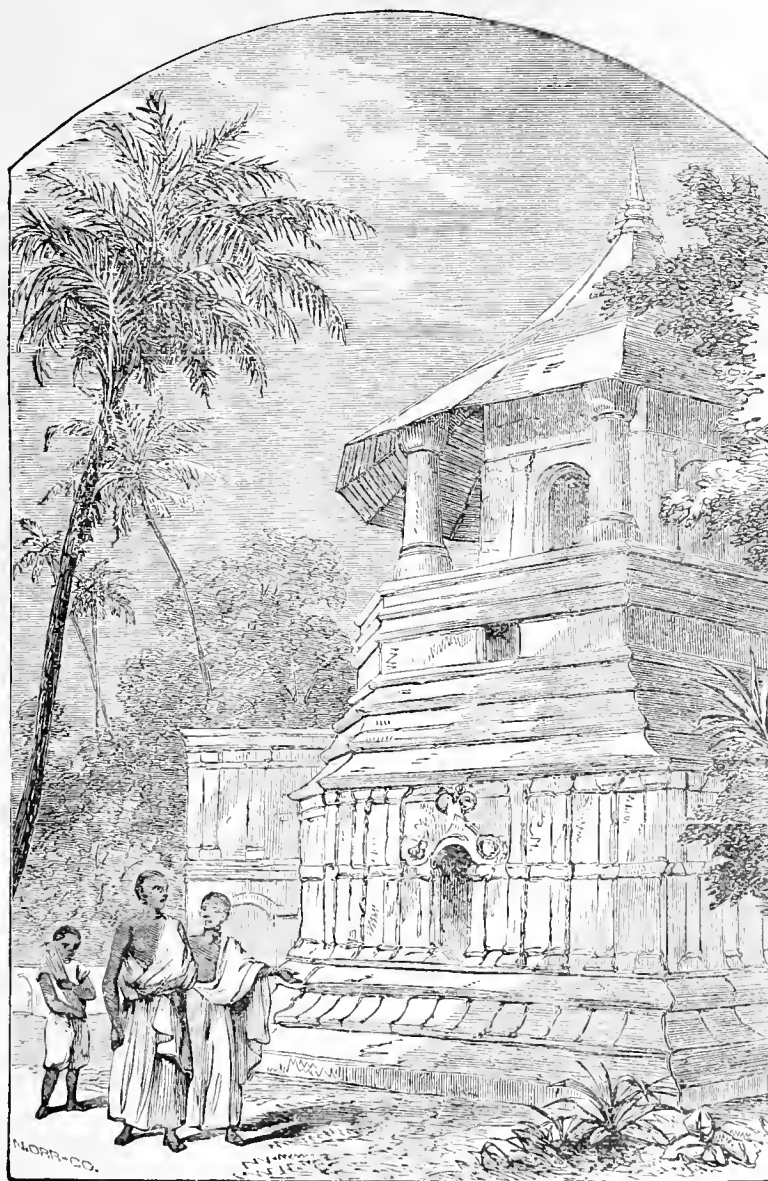
CEYLON.

THE strange-looking edifice, the race of people and their peculiar dress here shown, at once convince us that the engraving is intended to represent a scene in the far east.

The structure seen in the picture is a Buddhist temple in Ceylon.

Ceylon is an island in the Indian ocean. Rising from the sea, clothed with a mantle of perpetual green, its appearance is quite enchanting to navigators. Its rocky shores are shaded by groves of beautiful palm trees; and in the distance are to be seen its towering hills, "draped with forests of perennial green."

The scenery of the island is grand beyond description. Under the rays of a tropical sun, vegetation of almost every variety grows luxuriantly in its productive soil. Dense forests of palm trees cover some parts of the island. Large tracts of land are also covered with other beautiful trees, ferns and flowering shrubs; and hundreds of different varieties of birds flit about in the magnificent foliage.



The island has long been celebrated for its valuable gems, such as sapphires, rubies, garnets, amethysts, etc. Near its shores the pearl-fishing business is carried on successfully.

On account of its even temperature, its beautiful climate, the sublime scenery of the country and the fertility of its soil, it has been supposed by some that the island of Ceylon is the spot where the garden of Eden once stood. This supposition, however, is incorrect, as we have learned through the Prophet Joseph Smith that Jackson County, Missouri, is the place where that garden was planted.

The inhabitants of Ceylon are mostly Singhalese, the descendants of Hindoos, who emigrated there from the valley of the Ganges, about 543 years, B. C., according to their history. Besides these, there are Europeans, who settled upon the island at a much later period. A wild tribe of people, called the Veddahs, also inhabit the island. They are supposed to be descendants of the ab-

original inhabitants. They live in the forests, subsisting upon lizards, roasted monkeys, fruits, etc. They have no knowledge of the existence of a Supreme Being, nor have they any form of worship. In fact they are about the lowest types of humanity to be found.

The Singhalese are a little more advanced in the scale of intelligence than is this tribe of wild men. They build houses, etc., and live in towns and villages. They are described as being affectionate to relatives, and as having a reverence for old age.

Polyandry, that is, the practice of women having a plurality of husbands, was formerly universal among them. It still exists to some extent, mostly among the wealthier class.

The religion of the Singhalese is Buddhism. Buddhism originated in Hindostan, where it was first known over 2460 years ago. Since that time it has spread over almost the entire country of Asia, and is found in some parts of northern Europe. In fact its adherents are more numerous than those of any other religion known. The number of its devotees is estimated at some 400,000,000, about one-third of the population of the globe.

Siddhartha, who received the title of Buddha, which means, "he to whom truth is given," was the founder of this form of religion. According to tradition, he was a Hindoo prince, and was born at Sakyamuni. He renounced his royal station and repaired to Sarnath, eight miles from the sacred city of the Hindoos—Benares.

Here, tradition states, he lived in seclusion for five years, practicing the most severe trials of endurance and self-denial, and reasoning upon the causes of human misery, and trying to discover some means of redemption. At the end of that period it was his conviction that he was perfectly purified, and was delegated to be a savior of mankind. Before his death he preached his doctrines for forty years in the various cities of Hindostan. The form of religion which he established soon spread through the surrounding countries, into China, Tibet, Ceylon and other places. Hindostan became the Buddhists' "holy land," and many of Buddha's followers made pilgrimages to that country to visit the place where he once dwelt.

It would be impossible in this sketch to explain all the doctrines believed in by these idolaters, as they are usually considered to be. It is believed that when a person dies he will immediately appear or be born again in some other form, perhaps as an elephant, an ox, a dog, or even a piece of inanimate matter. They indulge in some very extravagant and ridiculous ideas about the punishment that mankind bring upon themselves by sin. They hold to the faith that mankind, in all the stages of existence through which they pass, are suffering the penalties for their wrong deeds, and that there is no perfect happiness for their souls until they are annihilated. In order to bring this about with the least suffering they must obey the precepts which were laid down by their great leader, the Buddha. These precepts teach men to be honest, truthful, virtuous, forgiving, patient, long-suffering, peaceful and charitable, to value human life, to respect the rights of others, to be sober, moderate, to avoid foul and offensive language and to be kind to all animals.

The doctrines of Buddhism breathe a spirit of religious toleration. Here are two of its maxims, which would not harm some bigoted Christians (?) who claim to be so much more enlightened than the poor followers of Buddha, if they were to adopt them into their system of belief and practice.

"A man ought to honor his own faith only; but he should never abuse the faith of others."

"There are even circumstances when the religion of others ought to be honored, and in acting thus a man fortifies his own faith and assists the faith of others."

The similarity of many of the teachings of Buddhism, with those of the Savior leads to the supposition that that system of religion is the result of an attempt to copy the doctrines of true Christianity.

There is an object of interest connected with Buddhist worship in Ceylon. It is the sacred bo-tree. This tree, history states, was planted two hundred and eighty-eight years before the birth of Christ, and is, therefore, 2,170 years old. It is considered as sacred because it was a tree of this species (the fig) under which Buddha sat, during his seclusion, while contemplating upon the cause of man's existence. Pilgrims visit the tree and carry away with them the leaves that fall from it, considering them as great treasures. Trees of this variety are always planted near Buddhist temples in Ceylon.

There are ruins in Ceylon that prove that the inhabitants were once more industrious, if not more enlightened, than they are at the present time. They also tell that the nation inhabiting the island has passed the zenith of its greatness, and is now on the decline. This may be said also of China, Japan and other oriental nations, all of which show signs of decay.

In the northern part of Ceylon are to be found ruins of cities that were built in the days of its prosperity. In those cities the crumbling remains of monuments that would almost compare in dimensions with the pyramids of Egypt have been discovered. The ruins of the Jaytawarama Dagoba are 249 feet high and 360 feet in diameter. It is estimated that such a structure, if built in our day, would cost about \$5,000,000, and would take 500 masons six or seven years to build it.

RESULTS OF THE REFORMATION.

BY J. H. W.

AS the booming of cannon, announcing the beginning of battle echoes and re-echoes far and wide, so did the result of the council or Diet in the city of Worms. The answer of Luther was repeated by thousands of sympathizing friends. Instead of growing fainter as it died away in the distance, it increased in intensity and power, till its echoes reverberated through every valley, and over every hill top in central Germany.

Within twenty-four hours Ulrich von Hutten and Franz von Sickingen had mustered four hundred armed knights and eight thousand foot soldiers all ready to fight, or, if need be, to die for the principles Luther had advocated. The commotion continued until it culminated in a civil war, in A. D. 1525. The horrors of that war no tongue can tell. Nightly the papal party burned at the stake the prisoners they had taken. Amid the groans of wounded and dying peasants on the battle field around them, and the drunken revelry of the camp, might be heard the laughter of the nobles as they watched the struggles and heard the shrieks of their victims as they slowly roasted to death. But the revolution continued to spread. The rage of the peasants, who had so long been crushed by the iron heel of oppression, knew no bounds. A few extracts from the proclamation of their leader, Munzer,

may not be out of place, as they indicate to some extent the nature of the conflict then going on:

"Arise and fight the battle of the Lord! On! on! on! Now is the time; the wicked tremble when they hear of you. Be pitiless! Heed not the groans of the impious! Rouse up ye townsmen and villagers; above all rouse up ye free men of the mountains! On! on! on! while the fire is burning, while the warm sword is yet reeking with the slaughter! Give the fire no time to go out, the sword no time to cool! Kill all the proud ones! While they reign over you it is no time to talk of God! Amen.

Given at Muhlhausen, 1525.

THOMAS MUNZER,

servant of God against the wicked.

Such was the character of the men with whom the pope had to deal. At length the emperor, Charles V., found it politic to side with his people. Meanwhile Clement VII., succeeded to the papal throne, in 1523. The emperor and the new pope soon quarrelled, and in 1527 a German army acting under the direction of the German emperor captured and sacked the imperial city of Rome, and more pitilessly pillaged it than it had been a thousand years before by the Goths and Vandals. From this time Rome ceased to be the capital of the professedly Christian world.

But the revolution stayed not here. Its principles of reform passed over the Alps and found a hearty welcome among the hardy mountaineers of Switzerland. It reached the Rhine and with the current of that mighty river flowed onward to the sea. The sturdy sons of Holland received its teachings; and the patient peasantry of Denmark, Norway and Sweden accepted it as an improvement on the past.

Germany continued in the throes of revolution for more than thirty years, or until the peace of Augsburg, in 1555.

In the meantime England had revolted from Rome in 1532; Denmark followed in 1538; Geneva in 1541; Norway and Sweden in 1550; Scotland in 1560; and Holland in 1581.

Never in the history of the world was fulfilled more literally the words that our Savior said in reference to the truth, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," etc. (*See Matt. x. 34, 38.*) For more than a hundred years Europe continued to be the theatre of civil wars, until the nations were completely exhausted—in some cases their power and influence permanently weakened.

We might in view of its immediate results, be inclined to look upon the Reformation as producing more evil than good. Yet amid the wars, bloodshed, anarchy and persecutions, society made rapid steps in the path of progress.

The reformation promoted national growth, and mental activity. During the middle ages, the various nations of Europe were in the condition of colonies to a vast religious empire whose center and seat of government was Rome. But after the peace at Augsburg, 1555, all this was changed. Each nation that accepted the Reformation, became socially and religiously as well as politically free. Rome was shorn of her power. She was no longer the supreme court of appeal; nor did the high dignitaries of those realms look to her for pre-ferment.

The Reformation was obviously only partially successful. Where it succeeded it infused new energy; where it failed it produced reaction. Those nations that rejected the light, glimmering though it was, fell back into the double bondage of kingcraft and priestcraft. The Bastille of France was a symbol of the one; the Inquisition of Spain a type of the

other. Wave after wave of revolution has swept over these unhappy countries. The guilty streets of Paris and Madrid have been deluged with blood until their population has sunk down into religious apathy or brazen infidelity.

In no particular was the effect of the Reformation more apparent than in the impulse it gave to national languages and literature. Latin had been the language of the Roman empire and Roman church. But when the nations revolted from this central authority they immediately began to cultivate their own native tongues. Learning was no longer confined to the few, nor communicated through the medium of a foreign language, but became the heritage of the people.

The crowning work of Luther was in giving to the German people his German Bible and hymns. The earnest vigorous German in which they were written fixed the future style of the language. The classic German of to-day is the German of Luther's Bible, and Luther's hymns.

In England, too, the same thing is to be marked. The English translation of the Bible, together with other works of that era, such as Shakspeare's dramas, Milton's poems and Bunyan's Pilgrim's Progress, have done more to stamp the character of our modern English, than all later publications.

It may be asked, Why did not the human mind, in this era, free itself from its trammels, claim its true freedom and concede it to every one? The answer is, the range of knowledge was too narrow. The minds of men could not take a broader view of things than the horizon of their knowledge let them. Ignorance and superstition still held a terrible sway.

It is true that the whole character of that age bears the stamp of the German rather than the Italian intellect. It was the energy of a Luther, the learning and loving heart of a Melancthon, the polished wit of an Erasmus, which then gave impulse and direction to the thoughts and opinions of the world, much more than the frivolous jesting of the infidel priests who thronged the streets of Rome and the halls of the Vatican. Yet even these great men were controlled by superstition, to a very great extent. Witchcraft was universally believed in at that time. Hundreds, aye thousands, of unoffending old women, with no other fault than that they were poor and old, were burned to death as witches, instead of being treated with that respect due to those who have lived many years and spent their best days for the good of others.

Social eminence was no safeguard against these delusions. When it was affirmed that Agnes Sampson, with two hundred other witches, had sailed in sieves from Leith to North Berwick church to hold a banquet with the devil, James I. had the torture applied to the wretched woman, and took pleasure in putting appropriate questions to her. It then was charged that the two hundred old women had baptized and then drowned a black cat, thereby raising a dreadful storm in which the ship that carried the king narrowly escaped being wrecked. Upon this Agnes was condemned to the flames. She died protesting her innocence, and piteously calling on Jesus to have mercy on her for Christian men would not.

Of all the early reformers Luther and Melancthon were perhaps the freest from superstition, and yet even they devoutly believed that in the Tiber, not far distant from the pope's palace, a monster had been found having the head of an ass, the body of a man and the claws of a bird. After searching their Bibles to find out what the prodigy meant, they at length concluded that it was one of the signs and wonders which were to precede the fall of the papacy, and published a pamphlet about it. Yet Luther and Melancthon were the leaders of a great movement, the teachers of a great nation, and were in

every respect the most influential persons in that nation. The people, credulous and grossly ignorant, listened and believed. We, at this distance of time and living in another realm of thought, can form but a faint conception of the effect these horrible conceits produced upon them.

But the greatest need of those times was the want of divine authority. The writings of Luther, Melancthon, Erasmus and Calvin were never considered as inspired. Luther himself never professed to have divine authority for his teachings; but on the other hand denounced the very idea of inspiration.

When, in 1525, Munzer and his associates (commonly known as the prophets of Zwickaw) claimed divine authority, Luther was foremost in denouncing and persecuting them, and their followers. According to Mosheim, their principal crimes were in denying infant baptism and the right of a distinct class to preach for hire; and asserting that "God still continued to reveal His will to chosen persons by dreams and visions." (*See Mosheim Vol. II, p. 128.*) They also claimed "that God in His own good time would erect to Himself a holy church possessing a perfect organization, and would set apart for the execution of this grand design, a certain number of chosen instruments divinely assisted and prepared for this chosen work, by the aid and inspiration of His Holy Spirit." As a consequence they claimed the right of rebaptizing persons coming from other churches.

Mosheim further admits "The extreme difficulty of correcting or influencing by the prospect of suffering, or even by the terrors of death, minds that are firmly bound by the ties of religion. In almost all the countries of Europe, an unspeakable number of these unhappy people preferred death, in its worst forms, to a retraction of their opinions. Neither the view of the flames that were kindled to consume them, nor the ignominy of the gibbet, nor the terrors of the sword, could shake their invincible constancy or make them abandon tenets that appeared dearer to them than life itself and all its enjoyments." (*See Mosheim Vol. II, p. 131.*)

To this sect and its principles Luther was bitterly opposed, but this opposition argues nothing in his favor, nor does it strengthen his authority. It may also be added that if Rome had divine authority, Luther had no right to secede from her. But if, as Luther claimed, she had through apostasy lost her authority, then, it may be asked, From whence did Luther receive his authority? In all this, Luther's actions were indeed logical, but fatal to the claims of modern sectarians who profess to be the ministers of Christ.

Luther was simply the battle-axe of God to hew down the edifice of popery which stood in the way of human progress. The churches, which under the leadership of Luther, Melancthon, Zwingli, Calvin, Knox and Henry VIII. of England, separated from Rome received the name of Protestant. And this very name implies that they were merely a protest against Rome, her teachings and authority. The right of protesting being once granted, it follows that others, also, have the right to protest against them. This principle caused the long and bloody wars which were only closed by the Peace of Westphalia, in 1648, and then it was found that central and northern Europe had cast off the intellectual tyranny of Rome, and had established the right of every man to think for himself.

The Protestant party having thus established its existence, by protest and separation, was obliged to submit to the operation of the same principles. A decomposition into many rival sects was inevitable. These having no central or controlling authority, and no longer in fear of their great Roman

adversary, commenced bitter warfares on each other; Lutherans persecuted Catholics and Catholics persecuted Protestants, and they in turn persecuted Puritans. Even Calvin proved the darkness of his own mind when he put to death the celebrated philosopher and physician Michael Servetus, whose greatest crimes were that in religion he denied that the Father, the Son and the Holy Ghost were one and the same person; and in science he had partially succeeded in discovering the circulation of the blood. The circumstances also were of the most atrocious character. For two hours he was roasted in the flames of a slow fire, begging for the love of God that they would put on more wood, or do something to end his torture.

Yet the death of Servetus was not without advantage to the world. Men asked with amazement and indignation if the atrocities of the Inquisition were again to be revived. They saw at once that intolerance was not confined to the Romish church.

In spite of all these commotions, science was making rapid progress. Copernicus lived at the same time as Luther and died two years before him. His was as brave a life as ever lived in story. For thirty-six years—at the very time the Protestant struggle was raging—he was working at that immortal book, in which he so clearly demonstrates the motions of the earth and the revolutions of the planets around the sun. But he did not dare to publish it until there was a lull in the political storm. He was then an old man in broken health. His book was in the printer's hands when he was on his death bed. He waited at death's door from day to day. At length the messenger arrived with the printed book. He received it with tears in his eyes, composed himself and died.

Copernicus was followed by Tycho Brahe, Kepler and Galileo, and last but by no means least, Isaac Newton, that scientific giant, who burst through the fetters of the ages, and taught man the laws, harmony and grandeur of the Creator's works.

During these troublous times Leonardo da Vinci wrote his celebrated works on mathematics and natural philosophy, and the arts of painting, sculpture and music were greatly improved under the direction of Titian, Corregio, Michael Angelo and Filippo Neri. A few years later Bruno wrote his work on the plurality of worlds.

Copernicus having died soon after the publication of his works, was beyond the reach of his persecutors. Galileo was brought before the Inquisition, and after years of imprisonment, only saved his life by denying the great truths he had discovered. But Bruno heroically refused to recant, and was executed Feb. 16th, 1600, a martyr to the cause of truth.

While these things were transpiring, great changes had taken place in the maritime and commercial affairs of the world. Bold navigators had sailed along the whole eastern coast of America, and a large part of the western coast. Tolerably accurate maps of the outlines of the western hemisphere, had been published as early as 1590. After these discoveries, the great centers of commerce were no longer to be found on the shores of the Mediterranean, but had shifted to the shores of the Atlantic.

England by her geographical position, betwixt the two continents, and in the very center of the inhabitable portion of the earth, as well as by the indomitable energy of her sons, had rapidly become the foremost commercial nation of the world.

The great naval armament called the Invincible Armada, had been equipped for the subjugation of England; but in the providence of God she had destroyed the Armada and paralyzed the influence of Spain. By seizing the impregnable

fortress of Gibraltar she held the keys of the commerce of Europe. Her long conflict with her Catholic sovereigns, and the Catholic powers of Europe, had taught her self-reliance, and had educated her people in the principles of self-government. Her laws were the best the world then knew. Henceforth she became the favored land of the seed of Abraham, and the asylum of the oppressed of every nation.

The forgoing will indicate to some extent the condition of society in Europe at the beginning of the seventeenth century. It is not surprising that under such circumstances men began to look toward America, as a land of refuge, where the institutions of liberty might be planted and fostered, and political constitutions framed which would insure unto all, life, liberty and religious toleration.

TOPICS OF THE TIMES.

BY THE EDITOR.

ONE of the delusions in which many people indulge is, that the present generation to which they belong is the greatest of all generations—that it knows more about God, about heaven, about art and science; and has more education, more knowledge, and has made more progress and has greater liberty than any generation that ever lived. The preachers lead their hearers to this conclusion, and the books, magazines and newspapers are full of statements to this effect. It is fashionable to look upon Adam, Enoch and Noah, as persons who knew very little; and Abraham, whom God condescended to call His friend, is frequently called an ignorant barbarian. Even the Redeemer Himself is only preserved from the same charge by the sacredness of His character as the Son of God; but even He, judged by the modern standards which the self-conceit of this generation has set up as perfect, must be placed in the same class with Abraham. The age in which He lived is viewed as semi-barbarous by many of this generation; and His companions and associates were among the lowest and most ignorant even of that time.

The comparison is drawn between the inventions of to-day and those which men professed in days of old, and always to add to the feeling of superiority on the part of those who live now. We have locomotives and steamships now. We can traverse the land and sea with marvellous speed. We have the telegraph, by means of which we can talk in an instant with the peoples of the most remote lands of the earth. These are claimed as the triumphs of our time, as the evidences of our superiority over the generations which have preceded us. The credit and glory of these discoveries are given to man, as though his genius had been the sole means of bringing them to light. So with every invention we possess.

This is an age of wonderful invention and progress; but man sees in this no design of God; he perceives not, neither does he acknowledge His mighty hand; he claims for his generation all the honor, and attributes to it all the success and glory of this wonderful progress. These things all fill him with pride, and lift him up to such a height of self-conceit that he looks down with contempt upon the knowledge and progress of past ages. Yet in all this he only exhibits his own ignorance.

The imperfect records which have come down to us do not enable us to judge truly and correctly concerning the pro-

gress which the peoples of the olden time had made in the arts and sciences. That many of them knew God, and walked with Him and were taught of Him we know. It can be truly said, that all the knowledge the world had of God and His designs and purposes and His plan of salvation, until God raised up His Prophet, Joseph Smith, came from them. The world is indebted to those who, by many, are now called "barbarians," for whatsoever true conceptions it has of the character of God and His works. But what does the present generation know of the antediluvian world and the advancement which it had made in the arts and sciences when it was overwhelmed by the flood?

The Book of Mormon gives us some idea of the enlightenment of the nations which inhabited this continent, and the high civilization to which they attained. The ruins of ancient cities, palaces and temples, which have already been discovered; the wonderful mound fortifications and outlines of cities, which were erected by military engineers whose skill is not surpassed, if it is equaled, by those of to-day, which are scattered through the Mississippi valley, attest the truth of that record. But yet how little is known of their progress in the arts and sciences! For aught we know they may have been familiar with the powers of steam. They may have used that to propel cars on rails as we do, or they may have been familiar with other motive powers even superior to steam; aye, it is not too bold a flight of imagination to admit that they may have made electricity their servant. If in a little over a century our nation has made the progress we witness, to what heights must the Nephite nation have attained, when for six centuries before the advent of our Savior it had been an organized nationality, and for upwards of two centuries afterwards it had uninterrupted peace and prosperity in a part of the continent where the climate and other surroundings were far superior, for rapid growth and development, to that with which we are favored?

For His own wise purposes God has given a wonderful impulse to invention and development in this our age. But the glory therefor belongs to Him and not to man. Because of these things it does not follow that this generation is wiser than its predecessors, or that it possesses more true knowledge, though it is doubtless more favored. We have the best of reasons for believing that Abraham, who was a dweller in tents, and who is looked upon by many moderns as but little, if any, superior to a wandering Arab, knew more about the science of astronomy and the nature and movements of the heavenly bodies than all the astronomers of Christendom combined, with all the advantages which their observatories and perfected instruments afford. This he obtained from the source of all knowledge, even God.

And where is the statesman and lawgiver of modern times who compares with Moses? He, by the command of God, led the children of Israel out of Egypt and made of them a nation. He gave them one of the strongest national organizations that has ever existed. He gave them a code of laws and a government which have been the admiration of all time, and which have furnished a basis for the most enlightened nations of the earth to build constitutional government upon. He lifted his people from slavery to freedom, from ignorance to enlightenment. He taught them the highest truths, and the advantages of virtue over vice, of truth over falsehood and of honesty over dishonesty; also how to govern themselves. No man in the nation, not even the highest priest himself, was above the law. He was as much bound by its

provisions as the humblest man in the nation. The laws which Moses published respecting chastity were far in advance of those which prevail in this nation. Adultery and rape and unnatural crimes were punished with death, as they ought to be. Female honor was held as of equal worth with human life. When men in our land steal the property of their fellows the law punishes them; but it makes no provision for the restoration to the owner of that which he has lost by theft. Not so with the laws of Moses. They were superior to ours. Under his laws the punishment of theft brought ample restitution to the person whose property was stolen. If the thief was caught, the object of the law was to make good the wrong which he had committed and not his punishment by imprisonment merely. There is great good sense in laws of this kind; they appeal to every man's natural sense of justice. Modern statesmen and law-makers might copy these features of the laws of Moses with profit to themselves and benefit to the people for whom they legislate. Probably if they had less conceit respecting their own wisdom, and more respect for that of others, they would be willing to admit that Moses might teach them.

HISTORY OF THE CHURCH.

(Continued from page 359).

AS soon as the object of Captain Allen's visit was known to President Young and the council, they sent an invitation to the brethren within the camp to assemble. At the meeting, President Young introduced Captain Allen to the people, and he addressed them, stating the object for which he had been sent. He attributed the call to the benevolence of James K. Polk, President of the United States: said that he wanted five hundred of the Latter-day Saints, and spoke of it as though it were a favor, for there were hundreds of thousands of volunteers in the States, he said, ready to enlist if called upon. He had his orders from Colonel Kearny, and a circular which he had issued at Mount Pisgah, and explained them. Captain Allen did not inform the people—for the reason probably, that he knew nothing about it—what the design was in case the battalion was not raised. The secret history of the transaction is, as President Young was afterwards informed on the best of authority, that Thomas H. Benton, United States Senator from the State of Missouri, got a pledge from President Polk, that if the Mormons did not raise the battalion of five hundred he might have the privilege of raising volunteers in the upper counties of Missouri, to fall upon them and use them up.

Captain Allen in all his dealings with the people deported himself as a gentleman and gained the good will of the leading men of the camp, as well as of all the volunteers.

The assembly was addressed, after Captain Allen had finished, by President Young. He asked the people to make a distinction between this action of the general government, in calling upon them for volunteers, and their former oppressions in Missouri and Illinois. The people had so recently suffered from mobocracy in being driven from their homes, and stripped of their possessions, and compelled to flee into the wilderness, without having any remonstrance made in their behalf by the authorities of the government, that they naturally felt it to be a hard request to make of them, while their families were in the midst of the wilderness and homeless wanderers, to enlist as soldiers and fight with Mexico. If the plan were a benevolent one they failed to perceive where the

benevolence came in. It required all the influence of President Young and his brethren to raise the battalion of men, for it seemed to present itself as another act of persecution, to call upon them to leave their families under such circumstances in the midst of an unknown country.

Elder Heber C. Kimball motioned at this meeting that a battalion of five hundred men be raised, in conformity with the requisition of the government. This was seconded by Elder Willard Richards, and carried unanimously.

After the meeting, President Young walked out as recruiting sergeant, with Willard Richards as clerk. A number of names were given as volunteers. There not being men enough in the camp at Council Bluffs to fill the requirements, a council was held, and it was voted that President Brigham Young and Heber C. Kimball should go to Mount Pisgah to raise volunteers. They started on the 3rd of July, and were accompanied by Elder Willard Richards and several brethren on horseback. They met numbers of the people traveling towards the Bluffs, to whom they explained the object of their journey, and with whom they held meetings as opportunity offered. They also met among others Elder Jesse C. Little, who had been acting as President in the New England and Middle States. He had visited Washington and had learned from President Polk of the intentions of the government to raise a battalion of men, and he had immediately started for the camp by way of Nauvoo. He had been very active in his labors in the East, and had done all in his power to create a sympathy in behalf of the people.

On the 6th, Presidents Young, Kimball and Richards reached Mount Pisgah. From this point they sent epistles to Garden Grove and to Nauvoo, informing the Saints of the move that was being made to raise a battalion of five hundred; and calling for them to send forward all the men they could spare to strengthen the camp. From Garden Grove they called for volunteers for the battalion. At Mount Pisgah they held a meeting, at which they set forth the object of their visit and the anxiety they had to raise the number of men which the government required. They remained at Pisgah until the evening of the 9th, at which time they started back for the camp at the Bluffs, which they reached on the 12th.

During their absence the work of raising volunteers had been pressed, but the necessary number had not been raised. Upon their return this business was vigorously pushed forward, strong appeals being made to those of suitable age to enlist. President Young told the people that if they wanted the privilege of going where they could worship God according to the dictates of their own consciences the battalion must be raised; it was right to raise it, and the blessings they were looking forward to could only be obtained by sacrifice; surrounding circumstances must be cast from their minds, they must let them go. They might as well consider themselves in good circumstances as in bad ones; he knew that every man was well supplied, for he was as well acquainted with the situation of every man in camp as he was with himself. Though there were no more men than were actually needed to take care of the families and teams, and to perform the necessary amount of travel, yet the battalion must be formed. He said, "We have lived near so many *old settlers* who would always say 'get out,' that we should be thankful for the privilege of going to settle a new country. You are going to march to California; suppose that country ultimately comes under the government of the United States, which ought to be the case, we would be the *old settlers* and could say 'get out.' Suppose we refuse to raise a battalion, what will we do? We told you

some time ago we would fit you out for the purpose, and now we are ready to do so with Captain Allen as agent for the United States to help us." At this meeting it was voted unanimously that President Young and the council nominate the officers for the several companies.

(To be Continued.)

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Concluded.)

MY successful visit in the metropolis of Bavaria being at an end, I returned, with my brother, to Nuremberg, where I very agreeably spent a few days. The officers, however, learning of our presence in their midst made every effort to capture us, and were finally successful in meeting my brother, whom they immediately summoned to appear before the circuit judge.

On the day and at the time appointed my brother appeared before his honor, and was gruffly questioned in regard to his motives and as to where "the other missionary" was. This examination did not prove very satisfactory to the judge, because the accused was at that time unable to converse in the German language, and only a very poor interpreter could be found.

The questions were such as were designed to discover the progress that we were making in the promulgation of the gospel and what our intentions were in regard to future labors. His lordship obtained, however, very little satisfaction, and at the conclusion of the interview was more displeased than ever at the "Mormons."

A few days subsequently several of the Saints invited us to take supper and spend the evening with them, which invitation we gladly accepted. We had just finished our meal on the evening in question and were quietly chatting together, when a loud knock was heard at the door, and two policemen armed with guns entered the apartment and demanded our names, business and place of residence. Some of the brethren demurred to this unjust proceeding, but they were told that any resistance on their part would only be injurious to themselves. Another policeman had already been stationed at the front door to prevent the escape of anyone from the house.

Our names, etc., were written by the chief officer, and after being questioned some little, we were left to spend the evening in peace and then return to our dwelling places. All that could be found whose names had been taken, were soon afterwards notified to appear before the judge, who, although unable to punish them, took particular pains to try and frighten them into renouncing their religion, in which he was, however, unsuccessful.

We remained in this city some few days holding meetings, visiting strangers and Saints, and doing whatever good possible. We then took our departure again for North Germany visiting all the branches in that part, in each of which we were cordially greeted by the members and passed pleasant days in their society.

On arriving in Bremen I received a letter from the President of the European mission containing my honorable release to return home with the company then about to sail. With great joy I packed my valise, boarded the ship and bade

Germany farewell, turning my face to "the land of the free." Still, sorrowful thoughts crowded themselves upon me in parting with my brother and in leaving behind me the poverty-stricken Saints whom I had learned to love because of their faithfulness and sincerity in the cause of truth. Yet in leaving them I felt that they were in the hands of God, who would bless them according to their righteous desires and would also gather them in His own due time.

The journey across the North Sea was very calm, and consequently somewhat pleasant. We sailed up the Thames river, along the banks of which some magnificent scenery is situated, and about midnight arrived in London. Here I remained over Sunday, and then proceeded to Liverpool, where preparations were being made for the embarkation of the company, which numbered nearly four hundred souls. We were soon on the bosom of the Atlantic and sailing joyfully towards our western home. All passed along pleasantly with the exception of sea-sickness, to which most of the passengers were subjected, and the death of a small child, whose body was consigned to the deep.

In New York we received the prompt attention of our emigration agent, and in a few hours the company was aboard the cars and traveling westward. I, however, remained several days in New York to see a near relative of mine who was in the East, and then returned to Utah in company with two other Elders, going by way of the hill Cumorah and Niagara Falls.

My feelings on arriving home once more and meeting with my friends and relatives in the home of the Saints can be better imagined than described. Such things can only be appreciated by those who have been placed in similar circumstances. I had been away from home two years seven and one-half months, during which time many changes (some sad ones) had occurred; yet on returning my heart was filled with gratitude to God that He had given me a home among His people, and had permitted me to go abroad and bear my humble testimony to the nations.

My young readers, you have now followed me in my travels through some of the countries of Europe where the gospel is being preached. You have probably been able to learn from these "Jottings" that there are many people on the before-mentioned continent who are now anxiously awaiting the sound on an Elder's voice; who are still living in superstition and bound by the traditions of their ancestors. But who shall proclaim to these deluded creatures the revealed plan of salvation? who shall carry to them the joyful message? Doubtless many of the present readers of the INSTRUCTOR, will shortly be called to perform missions among different peoples, and how happy they will be if they are prepared to do so with honor to themselves and glory to God. Therefore, children, prepare yourselves for whatever may fall to your lot, by diligent study, earnest prayer and obedience to the laws of your Creator. Never permit a moment to pass unoccupied, or a day to pass without learning something useful and ennobling. By so doing, you will acquire a fund of knowledge and information, which will be a joy to you in years to come, and make of you instruments capable of accomplishing an immense amount of good in the kingdom of our Heavenly Father.

ALL sects are different, because they come from men; morality is everywhere the same, because it comes from God.

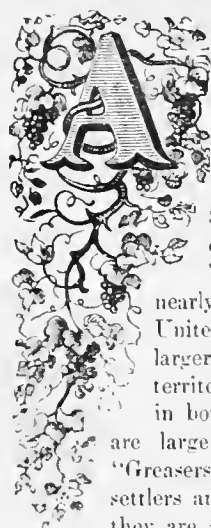
The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, DECEMBER 15, 1882.

EDITORIAL THOUGHTS.



ALTHOUGH the illiteracy of our territory is a trifle below the average of that of the United States at large, it is far higher than it should be for a people such as we are. Of a population of 95,876 white persons in our territory over the age of ten years, there were 8,137 in the year 1880, the year the last census was taken, who could not write.

This was 8.5 out of every 100 persons, or nearly one per cent less than the average of the United States. A very large percentage—a larger percentage than there was in any of the territories excepting New Mexico and Arizona, in both of which, especially the former, there are large numbers of persons, vulgarly called "Greasers," who are a cross between the old Spanish settlers and the Indians. These "Mexicans," as they are sometimes called, are very ignorant, so much so that in the territory of New Mexico there are 62.2 out of every 100 of the population who cannot write.

The percentage of illiteracy in our territory is much larger among those of foreign birth than among natives. There were 41,932 foreign-born persons over ten years old in Utah at the taking of the census. Of these there were 4,954, or 11.8 out of every 100 who could not write. While of the 53,944 native white persons of ten years of age and upwards, there were 3,193, or 5.9 out of every 100 who could not write. This shows that the art of writing has not been taught as it should have been among our native born population who are ten years of age and upwards. We are sorry to find that outside of the old slave states there are but two states and two territories where there is so large a percentage of the native white population over ten years of age who cannot write as in our territory. These are Colorado and Indiana, and Arizona and New Mexico. As we have already explained the presence of so many Mexicans in New Mexico and Arizona accounts for the large percentage of the population in those territories which cannot write; and to the presence of the same element in Colorado is doubtless due the large percentage of those who cannot write in that state. There is but little difference between the percentage of those who cannot write in the state of Illinois and in Utah.

There are no special reasons, like those which exist in Colorado, Arizona and New Mexico, why there should be so many who cannot write among the native Americans of the states of Indiana and Illinois who are ten years of age and upwards. There is no inferior race of citizens residing in those states; but the cause is doubtless the same as that which makes our percentage of the same class so large—a neglect of education in this art.

In contrast with the Southern States, the condition of education in our territory may be said to be gratifying. In the state of Maryland there were of the native white popu-

lation 7.8 out of every 100 persons of ten years of age and upwards who could not write. Maryland has the smallest percentage of this class of illiterates of any of the Southern States; yet, according to this showing, there were nearly two more in every 100 souls of that class in that state at the taking of the census than there were in Utah. But between Utah and North Carolina, which is the state where the highest percentage of this class of illiterates is to be found, the difference is very great. It is nearly 26 souls in 100 more in that state than in our territory. But education in the South, including such states as Missouri and West Virginia, has evidently been greatly neglected; for in those states—with the exception of Delaware, Maryland and Texas—a larger percentage of the foreign born white population of ten years of age and upwards can write than can be found among the native population; while in the other parts of the republic, with the exception of New Mexico, the percentage of those of the before-mentioned age who cannot write is much larger among the foreign-born whites than among the native whites.

It is not a pleasant office to tell people of their faults and shortcomings; but this subject of education is one of such great importance to us as a people that it would be sinful to overlook it. The facts should be known, even if they are not flattering to us. Then we may hope to have our defects corrected. While we are fully conscious of all the obstacles which have stood in the way of education in our territory, the most of these have now ceased to exist, and those which still remain can be easily removed. Our object in writing these "Thoughts," is to call attention to this subject and to arouse greater effort throughout our territory in the cause of education. It is evident that we have too much illiteracy among us. We cannot become the people we hope to be if we do not raise our standard of education to the greatest possible height. The last census shows that among the native population of ten years old and upwards in Massachusetts there was not one in one hundred who could not write. Contrast this with North Carolina, where there were upwards of thirty-one in every one hundred native white persons who could not write? Is it any wonder that a state like Massachusetts has great influence in the nation when the education of its people is so general? The census returns show a native white population of 990,160 in Massachusetts. These are nearly all able to write. Of course if they can write, they are able to read. And what an impression these people—nearly a million in number—can make by their intelligence and cultivation upon their fellow citizens in other parts of the republic! It is this attention to education that has given the New England states their superiority and weight, and made them—small in area and inferior in climate and resources as they are when compared with other parts of the republic—so influential in giving shape to the institutions and polity of the nation.

A traveler in New Hampshire, struck with the rocky, sterile and forbidding character of the soil, asked a citizen whom he met, what the people of such a region could possibly raise. "Oh, sir," said the worthy man, "we build school houses and raise men."

New Hampshire and all New England have found great profit in this business of "raising men." Unfortunately for them they are suffering the old stock of people to die out; but they still educate the sons and daughters of the foreigners who come within their borders, and are thus striving to maintain their old superiority.

We have a sterile, desert land for our home. But it is as healthy and productive as New England. The materials for school houses are within reach. We can build them, and not only raise men but women too. We should reduce our percentage of illiteracy, so that by 1890, instead of having nearly six out of every hundred of our native white persons of the age of ten and upwards who cannot write, we shall reach the percentage of California (two in every hundred) if we cannot quite reach that of Massachusetts, the lowest in the nation.

A COTTON-FIELD.

THERE are doubtless many persons in this territory who have been born and reared in that part of this republic where cotton is raised. Our engraving will recall to the minds of such individuals a scene to which their eyes had become accustomed in days that are past.

The most extensive cotton producing country in the world is the United States, and next to it is India. The production of this article is, with the exception of grain, the principal farming industry of this country. In the Southern States there are thousands upon thousands of acres yielding immense quantities of cotton, and now even six million bales, each weighing four hundred and seventy pounds, is not considered an extraordinary crop for that section of country where it is raised.

Planting is commenced usually about the first of April and extends into the month of May, the ground having already been thoroughly tilled and prepared during the winter months. The seeds, which somewhat resemble coffee berries, are then sown either by hand or machinery, at regular distances, according to the richness of the soil. The young plant generally appears above the ground in about five or six days after it is sown, and is then weeded and thinned until only from two to four plants remain in each hole. These are subsequently topped a few inches in order to promote the growth of bolls. During the early stages of its growth, the crop flourishes best in warm, moist weather with an occasional shower. But after the date of blooming, warm, dry weather is essential.

The picking of the cotton generally commences about the end of July or beginning of August and continues until the occurrence of frost causes the plant to cease growing. During the harvest all the available hands of the plantation, both

young and old, are actively engaged in gathering the cotton into bags or baskets which hang from the shoulders of the pickers; when secured it is spread out, dried and then separated from the seeds. This latter process was formerly, when done by hand, very slow and tedious, but since the invention of the cotton or saw-gin the cleaning has been both rapid and effectual. This machine is composed of a hopper having one side made of strong parallel wires placed so close together as to exclude the passage of the seeds from within. The wool is drawn through the apertures by means of circular saws which are made to revolve between the wires, the seeds sinking to the bottom of the hopper.

The cotton plant in blossom is a pretty sight. The flowers vary in color according to the variety and stage of growth. Creamy-white, yellowish-white and reddish-white may be mentioned as among the tints of the corolla, which is large and with the shining green of the leaves and stems, form a beautiful picture. In the height of gathering, as seen in our

picture, the sight is particularly interesting. Dusky men, women and children, busily engaged among the plants, pass the time away in singing the negro songs which are so familiar to the ear of every "Yankee."

India is said to be the oldest cotton-producing country in the world, but mention is also made of this article in some of the most ancient writings of the Egyptians. Columbus found it in the new world, but it was not as extensively cultivated then in the new as in the old world. The inventive genius, superior energy and better farming of the inhabitants of the

Southern States had, however, almost gained for them the monopoly of supplying the great manufactories of Great Britain and other European nations with this valuable fibre. But the civil war checked for a time and injured this branch of industry, and it is only now that it is again beginning to assume its former dimensions. Previous to the emancipation of the negroes they were the principal workers in the cotton field, they often being compelled by their cruel masters to work like beasts; but their freedom being now established, they are not, even if they do labor on the cotton plantations, subjected to the cruel tortures which were formerly inflicted upon them by heartless men.

THERE never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.



ROBERT RAIKES,

THE FOUNDER OF SUNDAY SCHOOLS.

GLoucester is an old city of England, on the river Severn, a little more than one hundred miles from London. It was once the site of a Roman camp, and is famous for its cathedral, the foundations of which were laid as far back as the eleventh century. During the civil wars it was besieged by Charles I., and had then, as now, some foreign trade and flourishing factories. It is noted in more recent times as the birth-place of George Whitefield, the great preacher, as the scene of one of the early experiments of John Howard in prison reform, and still more as the birth-place and home of Robert Raikes, the founder of Sunday schools.

The story of the origin of Sunday schools can hardly be told without an account of the founding and growth of the *Gloucester Journal*, a weekly paper established by the father of the philanthropist. Robert Raikes was known among his neighbors as "Raikes the printer," and the general adoption of the Sunday school idea was as much due to his persistent use of "printer's ink" as his sympathy for neglected children.

The *Journal* was founded in 1722. Raikes the elder was a successful gatherer of news, a prosperous man of business and a staunch advocate of all good causes. His son and namesake, who was born under the shadow of the cathedral in 1735, succeeded to the proprietorship in 1757. Though but twenty-two years of age, he was fully equal to the demands of the position. Connected with the management of the paper was a general printing business, which grew under the hands of the young master, so that through the force of his character and his prosperity he became one of the most influential citizens of Gloucester. He continued in business for forty-five years, retiring in 1802, with a graceful address to his readers, in which he says: "To preserve the respectability of the favorable acceptance of the *Gloucester Journal* has long been the earnest desire of the printer, that he can not suppress a spontaneous desire for its future prosperity when, for the last time, he is about to subscribe himself as the proprietor, with every sentiment of deference and regard to the public."

Raikes was not one of the angular men whose edges cut whomsoever they touch. He was gentle, courtly, studious of pleasing, and continually on the alert to promote good-will among his neighbors. His vocation as printer and editor brought him into contact with all classes of society; shrewdness or observation was as decided a trait of his character as business tact. Withal, he was a devout member of the church of England, and a regular attendant upon its services.

The house in which Raikes did his printing is still to be seen in Gloucester. It is on one of the principal thoroughfares, and is described as quaint, roomy, with gable ends facing the street, and upper stories projecting over the lower. It is sound and in good condition, and is now occupied by a firm of wine-merchants.

These slight touches of outline will help us to see Robert Raikes in his busy daily life. If we add that his form was portly, we may picture him fairly well to mind's eye. The England of that age was unlike the England of to-day. Public education for the lower classes scarcely existed. Manufactures were growing, and producing, as they always do, a distinct class of population, as yet wholly neglected. The prisons were filthy and crowded, the debtors confined in them

had no public provisions for their maintenance, and often died of neglect and starvation. The first philanthropic labors of Robert Raikes were directed to the relief of the prisoners in the Gloucester jail. He was before Howard in this field, and used his paper effectively in appealing for food and clothing to be given to the "poor wretches," as he calls them. Raikes distributed the gifts of the charitable intrusted to him with his own hands. But he did not stop at this point, he had the master idea in his brain that neglect of mental and moral culture is the chief source of crime—the idea which later led him to organize Sunday schools. He supplied the prisoners with books, appointed the most competent among them readers to the others, and encouraged the readers to diligence by gratuities. John Howard, when in 1773 he visited the Gloucester county jail, bore this testimony to the printer's labors: "In September the felons were pitiable objects indeed—half naked and almost famished. In December their appearance was much altered; Mr. Raikes and other gentlemen took pity on them, and generously contributed toward their feeding and clothing. Mr. Raikes continues his unremitting attention to the prisoners."

Robert Raikes' work of charity in the prisons of Gloucester prepared him for his greatest achievement—the founding of Sunday schools. His own account of the first step taken, as given in a letter to a friend, is very simple: "Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the streets. I asked an inhabitant whether these children belonged to that part of the town, and lamented their misery and idleness. 'Ah, sir,' said the woman, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with a multitude of these wretches, who spend their time in noise and riot, playing at 'chuck,' and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell rather than of any other place.' . . . I then inquired of the woman if there were any decent, well-disposed women who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send, whom they were to instruct in reading and the church catechism. For this I engaged to pay them a shilling each for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman, the Rev. Mr. Stock, and imparted to him my plan. He was so much satisfied with the idea that he engaged to lend his assistance by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens."

This was the germ of the Sunday school system, which has in one hundred years spread over the whole world. In all he did, Raikes showed the good sense of the hard-headed, practical Englishman. The only condition of admission to the schools was cleanliness. "All that I require," said the philanthropist to parents, "are clean hands, clean faces, and their hair combed." To someone who tried to beg off from attendance he replied, "If you have no clean shirt, come in that you have on." The excuse of another he adroitly parried by saying, "If you can loiter about without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good." Being full of kindness himself, he continually inculcated upon the children the duty of being

kind and good-natured to each other, and not to provoke one another. When the scholars quarrelled, Raikes required the aggressor to beg pardon, and the injured one to forgive. He soon acquired such an influence over the little ragamuffins that his displeasure was feared, and his approval greatly desired.

It is not easy in the altered circumstances of the time, to draw an exact picture of the first Sunday school, but an approach to distinctness is perhaps possible. The place was an ordinary private house. The occupant was Mr King, who was also one of the early teachers, and continued long in the service, living till the year 1832. The children were assembled by half past eight in the morning. Robert Raikes was usually present, and inspected them all, commending the neat, and reproving the slovenly. The boys were taught apart from the girls. Each teacher had charge of about twenty children. The twenty were divided into four classes, with a leader—the best scholar usually—to each class. The pupil teacher heard the lesson in spelling, and took the beginners through the alphabet. Rewards were given to the proficient in the shape of “books, combs, shoes,” or other articles of wear. The more advanced scholars were taught to read the New Testament, and committed to memory portions of the church catechism and Watt’s hymns. The school met again in the afternoon. In time the practice obtained of taking the scholars in procession to the church services.

The effect of Raikes’ well-directed energy was prodigious. The streets of Gloucester became quiet and peaceable on Sundays, and the same change for the better was effected throughout the county. In 1786 the Gloucestershire magistrates passed a resolution, declaring that “the benefit of Sunday schools to the morals of the rising generation is too evident not to merit the recognition of the bench and the thanks of the community to the gentlemen instrumental in promoting them.” In 1783, after three years’ experience, Raikes ventured to speak of the schools in his paper. Inquiries for information began to pour in upon him. His letters in reply found their way into the *Gentlemen’s Magazine*, the *European Magazine*, and Wesley’s *Arminian Magazine*. Adam Smith, the author of the *Wealth of Nations*, was so much impressed with the utility of the schools as to say, “No plan has promised to effect a change of manners with equal ease and simplicity since the days of the apostles.” John Wesley thought there was more in Sunday schools than appeared on the surface, and wrote in his journal, “Perhaps God may have a deeper end therein than men are aware of.” Teaching poor children for a time became a fashion. Even the queen, wife of George III., sent for Robert Raikes, when he chanced to be at Windsor, to learn from his own lips of his work among the poor. She wished to know “by what accident a thought which promised so much benefit to the lower orders of people as the institution of Sunday schools was suggested to his mind.” The rapidity with which the idea was adopted is one of the most remarkable facts of this history. In Leeds, in one year after the first notice published in the *Gloucester Journal*, there were twenty-six schools and 2,000 scholars. In Manchester there were very soon 2,856 children in the schools.

As yet there was no Sunday school society, and the teachers were paid. Without organized support, and dependent upon paid labor, the Sunday school must in a very few years have proved a failure. In 1785 William Fox, a correspondent of Robert Raikes, and a few associates, formed the “Society for the Establishment and Support of Sunday Schools throughout the Kingdom of Great Britain.” Thomas Raikes, a brother

of Robert, was made one of the organizing committee, and Robert Raikes an honorary member. A source of supply for the funds needed was now provided; in fourteen years, from 1786 to 1800, the society expended £4,000 for the payment of teachers. A long continuance of the policy of payment would have crippled the institution. The suggestion of using the services of unpaid teachers is said to have originated among the Wesleyans. By 1785, several schools were managed on this plan; the idea was not adopted, however, in Gloucester, till 1810, a year before Raikes’ death. The good philanthropist lived to see the adoption of this modification of his original thought.

“It is botanizing in human nature,” wrote Robert Raikes, to a friend, of the discoveries he often made of genius and good dispositions among the little offcasts of society. He found flowers among the weeds—nay, proved that some of the weeds were flowers, could they but be cultured. Full of honors, after reposing for eight years from the toils of business, Robert Raikes died in 1811, having reached the ripe age of seventy-five. He left directions that “his Sunday school children should follow him to the grave, and that each of them should receive a shilling and a plum cake.”

Perhaps the finest eulogy that can be pronounced upon Robert Raikes is the recital of the inscription on his grave in Gloucester: “When the ear heard me, then it blessed me; when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow’s heart to sing for joy.”

BOYS WANTED.

BY W. J.

BOYS are not very scarce among gathered Israel. There are tens of thousands of them in our latter-day Zion; and they will yet increase to millions among the people of God on the earth; but boys are wanted, nevertheless.

Boys are wanted who abhor hoodlumism, who honor the Sabbath day, and who attend Sunday school to be taught the principles of salvation.

Boys who love, honor, and obey their parents, are wanted in all the households of the Saints of God.

Boys are wanted who are polite and obliging to their sisters, who will be their protectors, and who will guard and defend their virtue, even at the cost of their lives.

Boys are wanted whose honesty and reliability are unquestionable. Such boys are always in great demand. An anecdote shows the stuff of which some of them are made. A boy in an eastern city went into a lawyer’s office and inquired if there was any waste paper to sell. The lawyer, shrewd and keen, looked at the lad, summed him up, and, opening a drawer, showed him a quantity of waste paper for which he asked him twenty cents. The boy scanned the article with a business eye, measuring quantity and quality, and offered fifteen cents for it. The bargain was closed, but a slight difficulty immediately presented itself—the boy had no money. The lawyer, quick-witted, and knowing tolerably well the character of his customer, immediately saw how to dispose of it. “My boy,” said he, “is your note good?” “Yes, sir,” replied the lad, readily, firmly and boldly. The lawyer drew

the note in proper form, the boy placed his clear, bold signature to it, the lawyer filed it in a business manner, and the boy took his purchase and departed. Two or three hours later, to the surprise of the lawyer, the boy presented himself at the office, desiring to lift his note. This circumstance was considered unparalleled. The man of law said he had never known an instance of a note being given and paid the same day, and the boy who would give and pay a note the same day, deserved both note and money, and he handed him both, feeling fully satisfied that such a boy was honest and reliable. And so he was. He possessed character, which is the basis of eternal, God-recognized greatness.

Boys are wanted who will labor assiduously to educate themselves. Many of them have not the opportunities they deserve. They labor long and hard on the farm and in other ways, and if they ever obtain much knowledge of the common and useful arts, it will be through their own perseverance. But some can find much time in the course of a year which they can devote to the improvement of their minds, and we wish them to utilize their spare moments for this purpose. Here is an example of self-culture under many difficulties: Wm. Cobbett, the author of a good grammar, thus writes for the benefit of youths who are struggling under similar difficulties:—"I learned grammar when I was a private soldier on the pay of six pence (twelve cents) a day: The edge of my berth, or that of my guard-bed, was my seat to study in; my knap-sack was my book-case; a bit of board lying on my lap was my writing table; and the task did not demand anything like a year of my life. I had no money to purchase candle or oil; in winter time it was rarely that I could get any evening light but that of the fire, and only my turn even of that. And if I, under such circumstances, and without parent or friend to advise or encourage me, accomplished the undertaking, what excuse can there be for any youth, however poor, however pressed with business, or however circumstanced as to room or other conveniences? To buy a pen or a sheet of paper I was compelled to forego some portion of food, though in a state of half-starvation: I had no moment of time that I could call my own; and I had to read and write amidst the talking, laughing, singing, whistling, and brawling of at least half a score of the most thoughtless of men, and that, too, in the hours of their freedom from all control. Think not lightly of the farthing," (half a cent) "that I had to give, now and then, for ink, pen, or paper! That farthing was, alas, a great sum to me: I was as tall as I am now; I had great health and great exercise. The whole of the money, not expended for us at market, was two-pence a week for each man. I remember, and well I may, that on one occasion, I, after all necessary expenses, had, on a Friday, made shifts to have a half-penny," one cent "in reserve, which I had destined for the purchase of a red herring in the morning; but when I pulled off my clothes at night, so hungry then as to be hardly able to endure life, I found that I had lost my half-penny. I buried my head under the miserable sheet and rug, and cried like a child. And again I say, if I, under circumstances like these, could encounter and overcome this task, is there, can there be, in the whole world, a youth to find an excuse for the non-performance of a duty?" Now, who is there among the youth of Zion that would have worse difficulties than these, to struggle with, and overcome in their study of grammar or any useful art? But few, if any; therefore boys, be encouraged. "Where there's a will there's a way." Cobbett had a will and found a way. Determine—try! Help yourself! The Lord helps those who help themselves righteously.

He will help you, and with His help you *will* succeed.

Boys are wanted who will do right for the love of right, and for their own good, so that they may have confidence in themselves and each other. Picture to yourself a dozen men, who, when they were boys, were full of mischief, lying, dishonesty and other vices, and who knew each other to be thus guilty and vicious, and how much confidence can they have in each other? The remembrance of each other's dishonesty would be likely to fill them with distrust and suspicion, and they would not be very likely to work together unitedly and harmoniously in the cause of humanity and God. But take a dozen men, who, when boys, did that which was right in all things, and who understand this of each other, and they will have confidence in each other—such confidence as men need to enable them to unite and exercise power in the earth. And let such men be clothed with the Priesthood of the Son of God, exercising its authority according to His will, and they can stand side by side, and shoulder to shoulder, having confidence in themselves, and in each other, and in their God, and work like the sons of God should, in the glorious work of helping their Father to redeem, to save, and to exalt a fallen world. Boys make men, and the right kind of boys are wanted to develop into just such men as these.

To sum the matter up, boys are wanted who will be honest and true, virtuous and good, obedient and humble, polite and kind, respecting the laws of man, and honoring the laws of God; boys who love the truth, as it is revealed from heaven, better than they love their own lives, and who will live, advocate and defend it, to their latest breath. Millions of boys of this character are wanted; and they are required to preserve their bodies and minds in purity before the Lord, doing nothing, neither by day nor by night, which they would be ashamed to have the angels of God gaze upon, and reveal before them, and before the Lord, in that great day when they will be judged and rewarded according to the deeds done in the body; thus preparing themselves to be fit temples for the indwelling of the Holy Ghost; to become the soldiers of Christ; to fight in the battalions, and under the glorious banner of the King of kings and Lord of lords, in subduing Satan and his hosts, and redeeming the earth and its obedient children from the bondage and curse of sin; and, in doing this, win for themselves a crown of glory, and an eternal inheritance on a redeemed and glorified earth.

"Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with anything—
These are wanted every hour.

"Not these weak and whining drones,
That all trouble magnify—
Not the watchword of 'I can't,'
But the nobler one—'I'll try.'"

"Do whatever you have to do,
With a true and earnest zeal;
Bend your sinews to the task,
Put your shoulder to the wheel.

"Though your duty may be hard,
Look not on it as an ill,
If it be an honest task,
Do it with an honest will.

"At the anvil, or the farm,
Wheresoever you may be,
From your future efforts, boys,
Comes a nation's destiny."

UNFORTUNATE CHILDREN.

BY AN OLD FRIEND TO THE JUVENILES.

TIME was when few persons were better acquainted with the juveniles in Utah or worked more hours in the day for their welfare than the writer hereof. But things have changed. He is now abroad in Europe, six thousand miles from his old home, as a missionary—a very humble one—sent to preach the gospel. His thoughts, however, frequently revert to the children and young people with whom he was so long associated, and he feels no less interested in them now than when he was present with them.

Perhaps a few of his thoughts and observations on people and things which he sees in his travels may interest the young readers of the INSTRUCTOR; if so, he will be pleased to jot them down from time to time for their perusal. He will commence now in that familiar style in which he likes best to talk to those whom he loves, and picture something which he has seen.

To a person reared among the Saints in Utah and visiting the large cities of Great Britain for the first time, perhaps nothing will strike him as being in greater contrast with what he has been accustomed to than the condition of the children whom he sees on the streets.

Even the enemies of the Saints, who have so much to say about their being deluded and down-trodden, have to acknowledge that their children are well fed and clothed, never known to beg upon the streets, and are not forced into vice as a means of gaining a livelihood.

Children of Utah, this does not constitute all your advantages, but it is more than can be said truthfully of the children of Great Britain or of any of the great cities outside of Utah. I saw more evidences of vice and squalid poverty in an hour's walk through the streets of New York on a Sabbath evening than I have seen in traveling through the cities and villages of Utah for five years.

As I walk along the streets of any of the five second-sized cities of Great Britain, which I have visited, I see ragged, dirty, forlorn-looking and occasionally vicious-looking boys, and now and then girls, peddling and begging. Sometimes I meet hordes of them, and so importunate that I can hardly get away from them. They mostly carry a box or two of matches, sometimes a little writing paper, a few pencils, shoe-laces, newspapers, or perhaps flowers. Stop to buy of one, and he pours forth a pitiful tale of poverty or sickness at home, or of no home to go to, in the hope of charity. However late at night I am out, or however stormy the weather, I am sure to meet them, perhaps fewer in number than in the day-time, but even more importunate. As I walk along the streets of Liverpool on a cold, rainy November night, I almost step upon before I notice a little girl, perhaps four years of age, crouched against the wall beneath a window, seeking that shelter and warmth which her scanty clothes failed to afford her, while she wails out: "Two-a-penny!" meaning, I suppose, two boxes of matches for a penny. Perhaps she has no home to go to, or very likely, drunken, cruel parents force her to remain out upon the street in the stormy weather to draw a few pence from charitable passers by, for them to spend in drink.

A policeman tells me most of these children have parents of this class, who start them out with a few pennies as capital to purchase the trifles which they sell, and expect them to return at night with as many shillings, and treat them very

severely if they fail to do so. He tells me also that quite recently a small boy of this kind put an end to his life by hanging himself in Liverpool, because the result of his peddling and begging through the day lacked three-pence of the amount which his heartless parents demanded that he should bring home with him, and he was afraid to face their cruel wrath.

Oh, how frequently the sights I see remind me of my own little ones at home, and force me to heartily, though mentally, thank God that they are not so unfortunately situated as the children I see about me!

Passing into the ancient town of Knaresborough I see ahead of me in the road a queer-looking little pair, struggling to carry a bucket that seemed far too heavy for their strength. One a boy of about six years, very poorly clothed and with a pair of clogs on his feet; the other, a delicate-looking, deformed girl, not more than five years old, ragged and bare-foot. The bucket is filled with manure, which they have been out on the highway gathering, a little in a place. Poor little things! their life is a hard one!

What a great number of bow-legs and knock-knees I see—more in a few days than I even expected to see in all my life! Especially is this the case in Glasgow—more so than in any place I have visited. Perhaps it is due to the very prevalent habit there of going barefoot; for quite a percentage of the children and young people, and even many elderly women, are to be seen upon the streets without any covering for their feet, and that, too, in chilly and wet November weather, and quite late at night. Some, however, claim that the deformity of their limbs is due to the carelessness of mothers, in allowing their little ones to sit too much on the cold damp flags with which their rooms are paved, or having them walk too soon; and still others attribute it to the want of light in their homes. To see the bodies of little barefooted children sway to and fro as they totter along on their crooked legs or with deformed hips is anything but pleasant, and, thank heaven, it is a sight never witnessed among the children of Utah!

I might tell of children of tender years to be seen early any week-day morning driving hucksters' carts, cramped and shivering, while their parents walk along the street and hawk their wares, crying out with varied intonations "Co-al!" etc. In fact, I might tell of many other scenes of suffering among children here, but perhaps I have said enough upon this subject to enable you, my young readers, to judge of the condition of many, very many of the children in this land. Compare this with your condition. Think of how God has blessed and favored you. The gospel caused your parents to gather out from the lands where this condition of things prevails. It teaches them to be kind to you, to carefully guard your morals and to provide for your bodily wants. It also teaches them to instil into your minds a love for the truth and a desire to learn that which is good and which will tend to make you great, that as you grow up you may not be like the children of whom I have been telling you, ignorant and depraved, and likely to run into sin and live unloved and die unregretted.

Can you wonder at the children whom I have described growing up to be criminals, or that the prisons and work-houses in this land are full of such characters? It is only a natural result of their training. They are really to be pitied. Our sympathies should go out towards them, and we should be willing to do all in our power to save them and lift them from their fallen condition. They are our brothers and sisters, the children of our Father in heaven. To labor to save and

regenerate mankind is the great work which the Latter-day Saints have to perform, and it is a work to which you, children, should be willing to devote your lives.

DESERET S. S. UNION MEETING.

THE regular meeting of the Union was held on Monday evening, Nov. 6th, 1882, in the Salt Lake Assembly Hall. Assistant Superintendent Geo. Goddard, presiding.

Meeting opened with music by the 12th Ward Sunday school, led by Brother Geo. D. Pyper. Prayer by Elder John Alford.

Minutes of the previous meeting were read and approved.

Superintendent Thos. V. Williams said he had been connected with the 12th Ward Sunday school, either as teacher or superintendent for quite a number of years and he was glad that he could report a larger attendance than ever before. He wished to say, in explanation before going further, that probably one half or perhaps more than that of the Ward were not members of the Church. This would account for the apparent smallness of their school.

He then read the following statistical report: Number of officers enrolled, 7; average attendance, 6; number of teachers, 20; average attendance, 16; number of pupils, 185; average attendance, 154. Total: officers, teachers and pupils, 212; average attendance, 176.

Their Bishop, though newly installed, had visited and encouraged the school; and his counselors were there as often as their other duties permitted. He felt grateful for the support he had received as superintendent. He spoke in terms of praise of the brethren and sisters associated with him in the school. The school had made great progress in singing, in which all were encouraged to take part. He felt to commend the persevering labors of their choir, also the successful efforts of Brother Evan Stephens in imparting musical instructions to our Sunday-school children. The reading and music books were distributed to each class before the commencement of the school so as to avoid confusion. Good order was the rule, especially during prayer. It had been their custom to hold a teachers' meeting on the first Sunday in each month, but in conformity with the instructions of the Stake superintendent, they had recently changed the time to the Sunday following the Union meeting. At these meetings they not only invited but appreciated suggestions from any one present, and adopted such as were deemed profitable. All the teachers were expected to train their pupils in the first principles of the gospel. About one year ago they called upon all who had attained to the age of eight years and wished to be baptized to come forth; 22 responded; and lately at another call, 13 more came forward, making a total of 35 baptized in about a year, through the influence of the Sunday school.

Elder George Teasdale, superintendent of Sunday schools in Juab Stake, according to previous appointment, gave a short address on his experience in Sunday schools. He remarked, that he was very much pleased with what he observed during a recent visit to the school just reported. In the brief time afforded him he was led to speak particularly of the large Sunday school at Nephi, where he resided. He felt that the education of the rising generation was of very great importance, and there they had enlisted the services and influence of High Councilors, Presidents of Seventies' and Elders' quorums to

take prominent positions in the Sunday school work. They had good theological classes taught by competent teachers. He took special delight in spending much of his time with the large primary class of over one hundred of the younger children. These he found very susceptible to correct teachings, especially when made interesting to their young and tender minds by pictures and other means of illustrating the teacher's ideas. He believed it is easier to teach and manage young children by having them in one class, in a separate room from the rest of the school. Teachers, to be successful, should have the Holy Spirit and should love the children with unfeigned affection. All were encouraged to sing, every one who could, being expected to join in this delightful exercise. They were taught to sing one verse until perfect, and then another until they could correctly sing the words and tune from memory. In teaching, they found picture charts very suggestive and useful. They would ask the little ones questions of a suitable nature and get all to answer that could. Thus they aimed to interest and instruct the children in a pleasant and profitable manner.

Assistant Superintendent Goddard said, that for many years he had held a double position in relation to Sunday schools; that of superintendent of Salt Lake Stake, and also assistant superintendent of the Union. Owing, however, to the great increase of schools, he found it impossible to do justice to both positions, and after consulting with Superintendent George Q. Cannon, he had tendered his resignation at the Priesthood meeting on Saturday last, as Stake superintendent, and Elder John C. Cutler was appointed to succeed him in that position.

Elder John C. Cutler said that last Saturday he had been called upon by President Angus M. Cannon, and sustained by the unanimous vote of the Priesthood to fill the place vacated by Superintendent Goddard. Although he felt himself incapable of filling that call as efficiently as his predecessor, yet having been chosen he would endeavor to discharge the duties to the best of his ability. He then nominated Thomas E. Taylor as his first assistant, who was sustained by unanimous vote of the meeting.

Asst. Supt. Goddard expressed an earnest desire to organize a brass band in connection with the Sunday School Union, composed of young men who would observe the Word of Wisdom, and he would be pleased to see those who would like to join. With regard to the concert lately held at the Tabernacle he felt thankful to state that, after all expenses were met, and a reasonable remuneration paid to Brother Evan Stephens, there was a net balance of \$400 for the benefit of the Sunday School Union.

Supt. T. C. Griggs read a list of prizes amounting to \$200, offered by the Union (which has been published in the INSTRUCTOR) for the best musical compositions, and sentiments adapted to Sunday school use.

It was announced that Professors Charles J. Thomas, George Careless and Ebenezer Beesley would be the committee to examine the musical productions and award the prizes for the best; and the publishing committee of the Union would pass upon the literary merits of the songs.

President A. M. Cannon desired to make a few remarks before the brethren were set apart. He was much pleased with Brother Goddard's intention to organize a brass band such as had been proposed, and felt willing to aid it with his means and influence. It grieved him to witness the smoking, drinking and other bad habits practiced in our midst, especially by the youth. As a servant of God he warned them against these evils; and earnestly exhorted all to use their influence,

by example and teaching, in favor of the observance of the Word of Wisdom, and other revelations from the Lord.

Elder John C. Cutler was then set apart as superintendent of the Sunday schools of Salt Lake Stake, by Apostle George Teasdale, assisted by Prest. Angus M. Cannon, Counselor Joseph E. Taylor and Supt. Geo. Goddard.

Elder Thomas E. Taylor was set apart as first Assistant to Supt. J. C. Cutler, by Prest. A. M. Cannon, assisted by the other brethren.

Elder George Reynolds announced that a vacancy in the publishing committee of the Union, occasioned by the absence of Elder Geo. C. Lambert on a foreign mission, had been filled by the appointment of Elder Abraham H. Cannon, at a recent meeting of the general officers of the Union. He said the Hawaiian catechism was ready, and that one thousand copies would be sent to the Sandwich Islands by missionaries who were expected to start soon. As some had expressed a wish to purchase copies of the catechism, it had been decided to keep a limited number on hand for sale.

A WORD FROM GERMANY.

THE Saints of this territory always feel an interest in the labors of the Elders while abroad proclaiming the gospel, and there is especial interest taken in learning of the progress made in such countries where religious freedom is still very limited. We therefore present herewith a few extracts from a letter written by Elder John Q. Cannon, in Nuremberg, a large city of Germany, to his brother in this city:

"Oh, how I pray for a deliverance to come to these true-hearted, faithful Saints, who are here ground under the heel of tyranny and have scarcely the vestige of human liberty left to them! And if it were not for the surety and knowledge which burns in my heart that this is indeed the gospel of the Kingdom, and that its adherents, if faithful, will enjoy life eternal, I should feel many a time like starting for home; for through my actions and presence I see that the people are ridiculed and persecuted, they lose the respect and love of their friends and relatives, and have nothing on earth except a heavenly hope to cheer them through all their sorrows. As you yourself know, there are those in these branches who would be a credit and an honorable addition to any community in the world, whose honesty and purity of heart and purpose are beyond question; and yet let it but be once whispered that such are Latter-day Saints, and their former friends shun them as a contagion, and are willing and eager to believe the basest slanders against them, their brethren and sisters, and their religion. But, thanks be to the Lord, though we are *from* the world, we are not *of* it, else it would love us; those who are firm care nothing for the loss of shallow friends, if they only find their Heavenly Father—the one, like the serpent, embraces us only to strangle and devour, the other like the steep and toilsome mountain path, leads us safely through briars and stony byways to the glorious light from which we can look down upon the clouds.

"I had a very pleasant visit in Munich, and though speaking in meeting is still difficult for me, and listening equally so perhaps for my hearers, I held three meetings and did all the preaching. The members of that branch are generally steadfast, and it now numbers thirty-three members, exclusive of seventeen children which have been blessed.

"A few days ago I had the privilege of doing some of that dangerous work in which we all take such pleasure, and of organizing a new branch in Erlangen, the principal city between here and Bamberg. Thirteen members are enrolled and the prospects are bright for many more.

"Our friend, the circuit judge, is still lively and restless. I met him the other day at the station and he eyed me most ferociously,

I very wickedly and shamelessly returning his stare. Later one of the brethren joined me and insisted on carrying my valise, and so marched to and fro past his judicial highness until it was time for me to step aboard the train. I was glad to be able to show him that I had friends who were not ashamed to be seen in my company by even so august a personage as a circuit judge. This nettled him, and his tools, the policemen, have been nosing around ever since to find out what my presence here means. I told Brother Ammon, with whom I am staying, to tell the next officer who came that it would save time, if the judge wanted to find out exactly my programme, to summon me and I would cheerfully come before him. But that, I know, he does not want, the last disappointment, when he thought he had you sure, being too much of a mortification to him to forget lightly. They actually think that you are still here, for all their questions are as to 'where the other one is.' I encountered one to-day and he said, 'you are the Herr Cannon?' 'Yes.' 'Are you the brother of the other one?' 'Of course,' I answered, 'if there are two of us I must be the brother of the other one!' 'So! where is the other one?' 'My brother, I have several—which one?' 'The one who was summoned before the judge.' 'That was not my brother,' I answered, 'I had that honor myself!' 'So! How many of you are here at present?' 'I am the only one in Nuremberg,' I answered, and the dialogue ended.

"On Monday I expect to start for the north on a three weeks' visit. My health is good, despite wet feet every day and a thorough soaking about three times a week."

BRIEF, MIXED COGITATIONS.

BY J. C.

WHEN the soul of man is attuned to the whisperings of the Spirit of God, the varied orders and organizations of nature as presented to his senses seem to blend and thoroughly harmonize with the natural impulses of his being, and call forth from his heart gratitude, praise, adoration and worship.

The person thus possessed sees and reads in every phase of his Maker's handiwork some potent factor of goodness, beautifully designed and suited to minister to his legitimate longings and desires, and he feels to say is his heart, "How good and kind is the Great Master who so planned and prepared this vast, wonderous display of power and wisdom that I might be gratified, blessed and comforted."

As it is natural for man to worship, and equally natural for him to assimilate his character and actions to correspond with the idea he has of the being to whom he bows in reverence, what a blessing it is to have a truthful, definite conception of God, and of the purity and love that characterize and actuate Him, and to realize how abundantly He has provided for all our temporal and spiritual necessities.

With this model of perfection before us, we are inclined to so mould our desires and actions, that we may fully expect to attain, at some period, to a state of the purest and highest perfection.

The records of the past inform us of the justice and unchangeableness of God's character, and His goodness to man in all ages, when they have faithfully obeyed and served Him, and inspiration, observation and experience to-day teach and prove the same glad story.

The purposes of God in relation to man's destiny are so broad and far-reaching that we must patiently labor, and await their gradual but sure development.

The most vivid picture that the human mind can draw of the excellence and glory that are in store for the righteous are but glimpses or forecasts to encourage, strengthen and urge us onward to the acquisition of infinite realities.

The ladder of eternal progression, which must be ascended step by step, unfolding more fully at every step our glorious destiny, will eventually lead us to all the glory and honor of which we are susceptible. It is enough for us to-day to know our duty and to do it. Every duty faithfully performed produces immediate and lasting reward and strengthens the moral force so that we gradually become devoted and just in motive as well as action.

Philosophically considered, the plan of salvation is the only system that could constantly reconcile man with himself. Were this grand scheme not revealed we would naturally reflect thus: Whence came I, and for what was I created? What of the hope, aspiration and intelligence I possess? Am I only a creature of time, to perish with my last breath? If so, I cannot see anything to justify my being here. My existence under such circumstances seems a reproach to my designer, and leaves me aimless, purposeless, forlorn, bewildered, lost, a curiosity, an enigma—a representative of seemingly greater significance than the cause by which I was called into being.

But truth, refulgent, eternal truth, steps to the front to clear away the mist, to eradicate every fear and doubt and to give the soul hope and assurance, causing a sweet, calm, serenity to pervade the mind and heart in relation to every present and future exigency.

As before stated, when man is pure, and assisted by the good Spirit, he has buoyant, happy reflections. He sees God everywhere and in everything, and feels overflowing with mercy and love. It is then that he hears music in the streams and sees beauty in the vales. It is then that the dewdrop, the gentle rain that patters the parched leaf or the snowflakes that whirl in the tempest, alike teach him a lesson of divine love and mercy. And it is then that the notes of the wild bird that sits perched upon the fragrant bush reminds him of the plaudits due to an all-wise and gracious Providence.

THE JEWELS OF UTAH.

THERE are many children among the people called Latter-day Saints who possess the characteristics necessary to make them in future years men and women that will be mighty in the hands of God. Some of these children, who will yet become renowned, occupy at the present time obscure positions, and their talents are apparently lying dormant; but when anything uncommon occurs, they are often the ones who step forward and act as teachers and exhibit the spirit which they possess. In illustration of this fact we here give an extract from a letter written by a boy of about twelve years of age to his mother, who was somewhat despondent at the departure of her husband for a mission in Europe:

"Dear Mother,

"I thought I would pen you a few lines and let you know that we are all well. I am going to school and learning all I can. Pa said that I could go to school all the year.

I guess pa will be a long distance from home when this reaches you, but he has gone upon a good mission, which if he did not perform, would be a disgrace to him. When he was here he said you felt very bad and cried very much. Do not do this or you will make yourself sick. You know God

will provide for us while pa is away, and when he comes home we will be very happy. Now look at the past and see what a happy life ours has been compared with that of some families. Some mothers and children have lost their husbands and fathers forever, while our separation is only for two years. We should rejoice, and not feel bad, to think that pa could hold such an office. Now don't feel bad for my sake, for when I know you feel bad, I cannot be light-hearted and gay as I want to be. * * * * *

"Your loving son,
"GEORGE A. S—."

Such sentiments and words of encouragement as are here expressed could not fail to comfort a mother's heart, and cause her to be thankful to God for such a son. And that there are many children in these valleys possessing a similar spirit to the one here manifested, no one can deny. It is from such treasures that God will make "vessels of honor," and these are the ones that are in reality the "jewels of Utah."

TRUTH is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, sets a man's invention upon the rack; and one untruth needs a great many more to make it good.

MENTAL pleasures are never cloy; unlike those of the body, they are increased by repetition, approved by reflection and strengthened by enjoyment.

THE answer to the Charade in No. 22 is Work-house. We have received solutions from Lovine E. Brewer, Hennefer; Hannah Hansen, Fillmore; Sophrona Larsen, Brigham City; F. H. Smyth, Fountain Green; Nephi Savage, Payson; Richard Dye, Riverdale.

The Schoolboy's Puzzle in No. 23 is thus solved:

We have received correct solutions from W. J., Grantsville; Wm. L. Walters, Wellsville.

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